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Cc In olde tyme they that were baptisled, receaued the body of our lord. fol. 2, 6.

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have power both to minister, & also to bind  
& loose in earth, & so bath nether angels, arch  
angels, no; potestates. fol. 14, 20

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5m  
8-55.

G-14-20-3

# The pathe of

Obedience, righte necessarye  
for all the King and Quenes  
maiesties louing Subjectes,  
to reade, learne, and vse their  
due obediences, to the hyghe  
powers, accordyng to thy s  
godly treatise compiled by

James Lancellar, one of  
the Quenes Maies-  
ties moste honou-  
rable Chapell.

**C**ui resistit potestati  
dei ordinacioni resistit.  
Rom. viii.

*Ham. Dyson*



233;95

# \* To the highe \* and mighty Princes, Mary the

lyfft, by the grace of GOD Quene of  
England, Fraunce, and Ireland, your  
humble obedient subiecte and seruaunt

James Cancellor, one of your highe-  
nes most honorable Chapple, wry-  
shch health and long prosperitie  
to your most excellent Maiestie,  
with true obediece of al youre  
louing subiectes accordinge  
to this treatise and their,  
mosse bounden  
duties.

39  
O st gracious  
e deare Sou-  
uerayne La-  
dy: as the chil-  
dren of Isra-  
el in þ Deute-  
ronomy were

commaunded to appeare before  
God, not with emptie handes:

A.ii. but



The preface

but to offer to his diuine Maies-  
tie, such thinges as their power  
was able to supplie, in token of  
their dewe obedience, and loyal  
subiection, as of whom they re-  
ceined al goodnes, so they ought  
to render part to the geuer of al  
Euen so it behoueth al faythfull  
subiects to behauē the selues to-  
wardes theyz king & gouernor:  
especially those that dayly attēd  
in seruynge of their deare soue-  
raine lord and king, and receiue  
their lyuyng at their Princes  
bountifull, & most liberal hādes,  
To whō, for acknowledgīng of  
their Princes goodnes, as they  
comenli render not part of their  
liuing, soz that neither can they  
spare it, ne yet the Prince neede  
it: so oughte they some meane to  
deuise whereby their good wyll  
and loial subiection may wel ap-  
pear

The preface

peare to their king & maister to whom thei are most bounden. In the number of your dayly attendant seruaunts, most graciouſ ſouerame, am I, most bounden to your highnes, To whō my lowly obedience better I coulde not ſignify, then to deuife & endight ſomwhat of true obedience. Ne- ther could I preſet to your highnes any thinge of my poze ſtoze, moze acceptable then þ, wherby houſhouldes, cities, comeweales & Realmes are only enriched, & moſt happily gouerned & ma- tained. The contrarie wherof hath brought thinges in a fewe daies to greter ruine, then wiſe and politike headeſ could raife & eſtablishe in a number of yeres. I nede not herein to make anye diſcorſe of old ſtories, neither of Rome, Carthage, Athenes, or

The preface

Lacedemon: synce, euен here at  
home, in myne owne countrey,  
wyth myne owne griefe, I haue  
seene suche hurt by disobedience  
to hane happened to englād this  
little Iland, that hath drawen  
all Europe not only to admira-  
tion but also to lamentation, for  
that the beautye of thys land by  
disobedience hath beene so defa-  
ced & the ground of al wealth so  
shaken, that all other Nacions  
by Englaunde might take exam-  
ple, to exche w the occasion of the  
lyke Ruine. The woundes that  
we therby hane received, beyng  
nowe by God closed vp, & conti-  
nuallly with the oile of pour gra-  
tes goodness, bathed & supplied,  
at this prestante to open againe,  
I much mied not seeing, that the  
douchinge of an hewe not per-  
fitleye healed, maye dysturbe the  
hole

The presaſſe

hole body: and yet I thoughte it  
not vnmete to treate of, in ſuſh  
wife, as the reader may wel vn-  
derſtand, what a fowle, and vng-  
ly monſter diſobedieſe iſ: whose  
faire pretensed enterprizes plea-  
ſant to the vnbwile in the begin-  
ning, in the end brynges the fo-  
ſowers to bitter coſuſion, much  
like the poiſon of a ſcorpion ro-  
led together in the forme of a pil-  
laged rehude aboute, and ſo re-  
ceiuſ into the bodye to purge þ  
ſame, in ſteede of purgation bri-  
geth preſente deaſte. To whose  
diſpleaſanſe and wretched end,  
true obedieneſe compared, ſhall þ  
better, wþch her ſweetnes allure  
ech perſo to walke in her vertu-  
ous pathe. And as by coſtraries  
moſt things we trye, ſo by com-  
pariſh theſe two moſt contraries  
together: the falchoode of them

¶.i.ii. ſhal

The preface.

shalbe fullye dysclosed: and the  
vertue of the other playnely set  
forth. In whyche myne enter-  
prise, mooste Gracious Soue-  
Ladye the wante of learnyng  
lette my good wyll supplye,  
whyche I Dedicte too youre  
highnes, rather that other may  
receive it the better, commyng  
forthe vnder the safeconduite of  
youre Graces sauour, then  
to hope therby to atcheue  
anye prayse, as kno-  
wch god who pre-  
saged me to **Serue your Grace**  
and graunt you  
your hastes  
fullie and to **Desire**,  
which is the desyde of this  
presente wri[n]g to a fr[an]k. friar and  
monk of myne agynst whom  
I have nowe sent out alreid yis[a]y  
mede to cōfessiō[n]e: and to go  
I am.

The pathē

**A**Si it is necessarye  
that in the Churche  
of God & in the wail  
publike, and in every  
of them there bee dy-  
uers degrees of estates, & as we  
also are moche assured that god  
hath so ordained for both of the  
as in his Churche Archbishops  
bishoppes, preachers, and mini-  
sters, and likewise in the weale  
publike, Emperoures, kynges  
and maestrates with other in-  
ferior officers to them: So it is  
also necessary that euery subiect  
doe reverently honor and obeys  
them, as ordayned of God (and  
not as of men) for the gouerne-  
ment of both of the. For as God  
hath appointed al other inferior  
creatures for man, and to be obe-  
dient to man, so god most chefely  
would man to be obedient to his

2. v. wylt

The pathe

wil and comauendeinent. For as  
muche therefore as very many  
thinges be written, and putte in  
p<sup>r</sup>ceptes notably of singuler &  
well learned both to good ma-  
ners and to the order of man-  
life, which shoulde stirre and en-  
flame vs to the ryght respecte of  
living, Conducted and led by the  
autozities of Scripture as also  
by diuers other the fathers of  
Chaires churche yet not with-  
standing in these oure daies as  
experiēce doth shew unto vs, we  
are far fro that good order whi-  
che made the lyfe of man better  
then it was, as als more bony-  
ous, for we iudge nothing to  
be good, but that the opinion of  
bulgar people doth aleake. And  
we alſo iudge, fyrst thinges by  
thoſe degrēes wherin þe have a ſeu  
deth to haue, þe iudgements

of obedience.

by reason whereof it hathe followed that euer sithen this euill maner of mynde hath cropen in to the heads of some euel men, Noble men hath ben seduced, & dysobediens of subiectes hath muche increased, commen profit hath decaide, Carnall affection hath floyshed, private wealth hath preuailed, & monstorous avarice augmented. Forasmuch as it is so, consideryng in my selfe the state of this worthi realme, and holpe far the people therof are altered and chaunged from the order and condicione of goad luryng and obedience towarde god and man, I thinke nothing moze meeter at thyt tyme to iose treat of, then of obedience, whiche as S. Augustine saith, is the mother of vertues, or rather the fountayne of wellsprynges of al

of obedience.

al vertue. Obedience caused the sonne of God too dyscende from heauen in to the wombe of the virgin, and as it doth appere in the seconde of Genesis. It was the first lesson that God taught our father Adam, when he layd unto him: eatynge, thou shalt eat of euery tree in the garden. But as touchyng the tree of knowledg of good and euel, of it thou shalt not eate. And euen as god than spake unto Adam, so he nowe speaketh unto vs sayling. You shall obedientlye do accordaninge to all that I commaunde you. And the psalmes sayth; to have if ye beate his bores that denot yourte heartes, as your fathers did in the wildernes. As the auctor to ye **MS. D.** alwayes did speake. unto his people from tyme to tyme by the mouthes of his

**Gene. ii.**

**Exe. xi. c.  
xx. xxi.**

The path

hys holy Prophetes, and therfore the Prophets of the old law are properly called the voice of GOD. And nowe in the time of the newe lawe, whiche is the time of grace, the holye fathers and preachers, of Christes Catholike churche, are also called the Church a boyce of God: for Christ speaking to the fathers, & preachers of his visible & knowen church, whiche is his voice, doth say: who y<sup>e</sup> hereth you heareth me. Thys church, the voice of God, teacheth all trueth, and this churche is builded vpon the stronge rocke whiche is Christ. Then forasmuch as we haue, a longe tyme, tourned oure eyg from the voice of the visible Catholike churche of God, and disobediently haue folowed the cursed and unknowen churche of

Sa-

330.  
The. iii

The pathē

**S**athan, whose prophēts prechē  
lies and vanities, leading soules  
into euerlastynge darckenes: it  
is meter therfore that we (why-  
che I feare do muche yet fauour  
the same) shoulde heare what  
mat. xxiii. Christ speaketh of that cursed  
church. Take hede sayeth Christ  
that no man deceiue you, for in  
the perileus time, many fals pro-  
phētes shall come in my name,  
sayinge that I am Christ, and  
Ro. xviii. shal deceiue man. Be ye not co-  
Ephe. v. panions of them, sayeth saynte  
Paule whyche throughe Ipo-  
cresy fashio them selues like unto  
the Disciples of Christ. for  
they who hath not the spirite of  
Christ, althoughe they preache  
Christ, be not of Christ: therfore  
good countrey menne, whych a  
long time obstinately and dylo-  
bediently haue forsaaken our mo-  
ther

of obediētē.

her the Catholycke Churche,  
let vs beware of that Discypte=  
full and dysobedientē churche of  
Antichrist (Whiche standeth and  
is sette in the rotte[m] martysh of  
dysobedience, where it maye not  
be seene by the lyght of the daye,  
but in the misty night of darck=  
nes) and obediently abidynge in  
the feare of God, folowe our lo=  
wyngē mother the Catholycke  
churche, for it is wryten: he is Job. x. 19. b. 14.  
blessed that obediently walketh  
in the feare of God: And agayn. psal. cxix.  
The feare of God is the begyn=  
ninge of wisdom, and worketh  
in mans harte humble obediētē.  
The lacke whereof amonge vs  
hath been the only cause of oure  
fall from the vnytē of Christes  
churche, deseruing therfore, and  
for oure ingratitude, the greate  
displeasure of almightye God,  
Whiche

of obedience.

whiche nowe we finde, beyng  
daili scorched with mani, diuers,  
and sandrye plages not nedfull  
at thys tyme to be named or re-  
hersed. If wee therfore woulde  
open our eyes, to that ende, that  
we, whiche nowe are noted  
throughe all the worlde for oure  
singularitie to be a people of al o-  
thers most froward( against the  
true & knownen churche of god &  
our naturall kyng, Quene, and  
Maiestrates ) myghte see oure  
owne fautes, who alonge tyme  
( as Davyd sayeth ), haue beene  
laughing stocke to al other cou-  
tries, and nacionis, which aboue  
all other haue bene called Most  
victorius, and also a coutrie  
Moste beautifull of all welch  
commodites, planted wþch a  
most ciuill and obedient people,  
and now, called most sedicious,

¶.xxxii.

Re.

The path  
rebellous and disobedient.

These thinges well considered  
what Englishe harte can but la-  
mente to see howe farre we nowes  
are from the felinge of these our  
wealthy commodities: and also  
howe farre we are in these our  
daies from that faythfull obedi-  
ence whyche was among vs in  
the tyme of oure wealth. Since  
the which time many of vs haue  
not onely declared our selues in  
all our actes vnnatural and dis-  
obedient subiectes against oure  
moost vertuous Quene, Quene  
Mary, But also as I haue said  
against oure mother the catho-  
like churche. Wickedly deuising,  
Testynge, and railinge against  
all the holy Saceamentes of the  
same, forgettynge that whiche  
God wold vs to do, seasyng not  
from these worches whyche are

363  
B. i, euel

The pathe

Gala. v.

euel, as whordome, aduoutrye,  
hatred, strife, dysencion, sectes,  
and suche like. Whose reueneue &  
finall rewarde is euerlastynge  
dethe. And therfore the wise ma-  
sayth: my sonne auoid euil & kepe  
thy selfe in the feare of God. And  
the profite Dauid sayeth: tourne  
from euell & do good. But what  
sayeth our cursed & disobediente  
libertines: euē as Lucifer said a  
mong the Angels in heauen, per-  
swadinge vs that they were the  
worthy pastoṛs that oughte to  
syt in the seat of the apostels, fo-  
llowing therein the exāple of the  
proud & disobedient Lucifer, and  
gouerner of their cursed churche,  
who proudly sayd: I wil aſcend  
& be equal with the highest. For  
whose presumption & disobedient  
mid not he only, but al those an-  
gels that to him did conſet wer-  
cast

Pſa. xxxviii

of obedience.

cast down in to the dānable hel.  
And if god therfore did not spare  
his aungels, but for their trans-  
gression & disobedience did caste  
them forth of heauen, what de- ii. Petr. 4.  
serueth then man, whō god hath  
made lyke vnto hym selfe ( & for  
whose sake hee garnyshed the  
whole earthe wþt all maner of  
pleasaunte thynges ) and yet is  
disobediente against his Lord  
God & his annointed. Ephes. 5.  
Saynte Paule telleth vs, the wrathe of  
God. Whiche is an horible say-  
inge, and yet it is most true, as  
by exāple: when God had made  
Adam a parfyte man, & set hym  
in the pleasaunte garden of Pa-  
radise, wherin was planted al  
manner of fruite delicous too  
eate, he sayde vnto Adam: of all  
the fruit in the gardē thou shalt  
eate, one onely excepted, whiche

B.ii.

stan-

of obedience.

Deth in the middest of the gardē  
of that thou shalt not eat: if thou  
eate therof, thou shalt dy. There  
was laid before Adam the bles-  
deutro. vi. sing and the curse. The blesyng  
if he were obediente, the curse if  
1. esdra. viii. he were not obediente: so y god  
did set before hym good & euell,  
to chose of the whiche he would,  
yet Adam for want of grace, at  
fewe woordes to hym spoken by  
his wife Eve, who before hadde  
conferred with the subtil serpēt,  
chose that was euil, and did eat  
of the fruite whereof God saide  
he shoulde not eate: disobediently  
brekyng therby the wyl & com-  
maundement of his Lord God,  
whereby they bothe lost the ori-  
ginal innocency whiche they had  
at their creacion: & they whyche  
before were most precyous and  
pure in the sight of god, ar now:  
be

The path.

become before god, hatefull and odious. Thus by þys fall suggestion of the wily & dysobedient serpent, Man whiche was King & Emperoure ouer all, lost his iuetaintie, and so being ouerthron wen was caste into thys vale of miserable wretchednes, and so became subiecte vnto death, sinne, and all other miseries and infirmities. Sainct Paule therfore Roma. v. not forgetting the fal of Adam, witten to the Romaynes, saying through the disobedience of one man, many became sinners for that dysobedience broughte sinne, and sinne broughte death vnto Adam and hys hole posterite. Lyke wyse Cayne the first sonne of Adam havinge a painie hatred against his brother Abel maliciously hym hym contrarie to the will of hys Lorde God.

B. III. And

## The path

And for so deing he was also accoursed of God, so that Cayne, for hys disobedience, was wrapped by his euyll fact, in þ chaine of his wickednes.

1920. 3.

For it is wrytten: the wycked &  
Disobedient man, shalbe catched  
In his owne cursed deuycis, and  
also fast fettered in the bandes of  
his offeices, and so was this cur-  
sed Caine. Thus by disobediente  
sinne so much encreased, that god  
repented the creation of man,  
determining that he, for the pu-  
nishment of sinners, woulde de-  
stroye the whole wold, and so  
God dyd (eayght persons) Noe  
his wife, his three sonnes & their  
wifes, onelye excepted: We do  
reade also that when Lot was  
commaunded to depart from So-  
dome with hys wife and daugh-  
ters, he was forbydden of God  
that

குவைத் தெரு.

of obedience.

that he noȝ any of them shoulde  
loke behynd theym, but shoulde  
go forwarde to that city whych  
God had a poynted him to eayll  
in: yet Loth his wyfe beig sum-  
thyng lyke vnto Eve, the wyfe  
of Adam, contrary to goddes co-  
maundement dyd loke backe vp  
on the two cityes of Sodome &  
Gomorra, and she for her disobe-  
diēce was tourned into a pillar  
of salte, and so remayneth for  
our example to this daie. Wher-  
Moyses also was sente by God  
vnto Pharaos kinge of Egipte,  
for the diliueraunce of the peculi-  
ar people of God, Pharaos wold  
not heare hym: wherefore God  
saide vnto Moyses, I wyll har-  
den Pharaos hert, for that he is  
dysobedient vnto my boyce, and  
I wyll multiply miracles in the  
lande of Egipte, and so God did  
and

Ex. vi.

B. lxxi

as

of obediencē.

as he had sayde in all thinges: and it came to passe þ our Lorde for þharao his dysobedyence, broughte the waters of the rede Sea vpon him & al his people.

Kynge Saule the first kynge of the Israelite, was also com maunded and sent of God to slay Agag kynge of the Amalicketes and all his people, and also euery liuyng beaste in hys country: yet kynge Saule dysobediently to the wyl and com maundement of God, did kepe and preserue from the Edge of the swordes Agage the kynge, and soche oþer, chepe, and other cattell as he, in hys owne sighte thoughte good: and thereby dyd that thinge whiche was euyl in the sight of God. for whose dysobediencē GOD did not onelye take from hym hys kyngdome, but

The path e

but also hys grace, and so (of the  
vessell of grace) he became the  
vessell of Ire and wretchednes.  
We reade also in þ thit de boke  
of Kynges that God commau-  
ded the Prophete whyche he  
sente vnto Bethelle ( too rebuke  
Jerobam of hys wyckednes )  
that he shoulde neyther eat bred  
nor dryncke water in Bethell.

Thys Prophete not wytstan-  
dynged yd eate bred and drynk  
water contrarype too thys com-  
maundemente of GOD, wher-  
fore GOD sayde vnto him: be-  
cause thou haste been dysobedy-  
ente, and haste not donne that  
whyche I commaunded, but  
haste founred backe, and haste  
eaten bred and droncken  
water in the place, whereof I  
sayde vnto the: Thou shalt ney-  
ghed edd anno E adde; ethet  
dalle

The pathe

ther eate breade nor dryncker  
water: therefore shall not thy  
bodye come into thy fathers  
graue. And it came to pas that  
as he was goinge from Beth-  
lem to Iuda, he was devoured  
in the wai with a greuous Lion.  
Here myghte somethyng also be  
spoken of the great foly and dis-  
obedience that was in Achab,  
and howe obstinatlye he did re-  
fuse to heare the true Prophets  
of God, Doing euyl in the sight  
of God, more then al they wry-  
the were before hym kynges o-  
uer Israel. for he thought it but  
a small thyng to walke in the  
simes of Jeroboam, so that he  
dyd more to prouoke God unto  
wrathe, then all the kynges that  
before him were in Israel. Wee  
have also a notable example of  
the Prophet Jonas, who beynge  
called

of obediencē.

called of God to go vnto Nine-  
ue to preach hys worde, and al-  
so to tel them in what shorū time  
their citie, if they dyd not repent  
them selues, shuld be destroyed,  
yet Jonas, not hauyng the hart  
of Moyses, did flee frā the voyce  
and face of God, preparing hym  
selfe to go another way: but god  
preuenting hym in his iorney, so  
ordained, that whē Jonas was  
vpon the ſea, there arose ſuch  
a wonderfull tempeſt, that all þ  
were in the ſhipp, thoughte that  
God had forſaken them. And vñ  
till the þrophete Jonas by the  
mariners was caſt into the ſea  
the tempeſt ſeaſed not: and as ſone  
as they had thowten Jonas in-  
to þ ſee, the weaſter was fayre  
and calme.

A notable example, worthy of  
all chritten me to be noted, for þ  
29000 11719 01 191873 it

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of obediencē.

it teacheth vs that god doth not suffer anye one sparke of dysobedience in man to skape vnponyshedde, althoughe the offence to some man maye seeme but small, yea euen in those which god tenderly loueth as he did this good Prophete Jonas. Nowe as we haue heard, by divers examples of scripture what dysobediente people were amonge the peculiar people of god: So it is to be asked whether the lyke example haue bene in practise among vs of this realme or no: for whether in these oure dayes there hath bene amonge vs, such or rather the same maner of prouide and dysobediente people, which as before you haue haerde, was amonge the peculiare people of God: dyd not our late pretensed bishops, as Lucifer before had done, presume to lytte in Godes seate,

The Path

feate, proudly speakeinge against apoca. xii.  
god, blasphemig his holy name,  
despisyng hys tabernacle, and  
holy saintes that dwell in hea-  
uen, teaching in the Churche of  
God the wicked doctrine of **Sa**  
than, and as the **P**rophet saith, Daniel. xi.  
feaced not to vnhallo w the saic-  
tuary of truthe, to put downe the  
dayely offeringe, and to set vpp  
the abhominable desolacion,  
whyche was the sealinge of the  
veneration of the body and blod  
of Christe in the blessed **Sacra-**  
ment of the auiter, & the takynge  
awaye oure holye fastynge,  
holye feastes, and holye pray-  
inge too **Saintes**. Thus these  
dyscertyefull **P**rophetes, as say-  
eth oure **Lord**, made speedye  
haste, but I appointed theym  
not, they Ranne a greate pase,  
but

The pathe

but I sente them not:they preache fast , but not out of my spirit:therfore wyth false title and corrupt entencion they haue entred , whose rewarde and Judgement shalbe euerlasting fier . Other wyse, also, haue wee not had amonge vs such other lyke temporal Lucifers, as cold not be contented and plesed wyth such estate and honour as theyr d<sup>r</sup>ad souerayne had called the unto , but rather desired , as Lucifer did,in their heartes to aspyre to the Imperiall state of this Realme : Agayne haue we had ne Caimes crowe you þ hath not let to seeke the bloude of iust Able,his brother: Maye it not be asked, howe many iust Ables in oure daies haue suffered, for the vnitye of Christes Catholicke Churche in this Realme, the cru-  
el

of obedience.

Well deathe of Warterdome: I  
meane not here of those late He-  
retickes that latelye haue beene  
justly burned for their heresies,  
as Hoper, Rogers, Ridley, Lati-  
mer, & Crāmer, & such lyke: but  
I mene of those which haue suf-  
fered for the unitie of the Catho-  
lycke churche of Christe, as I dyd  
that holy father Docter Fysher  
sometyme Byshop of Roches-  
ter, and Sirre Thomas More  
sometyme Chaunceler of thys  
Realme, Docter Powel, Fether-  
stone, Reinoldes, Rochester,  
Newdigat, w<sup>m</sup> many other nota-  
ble lerned me after the. How ma-  
ny Lothes wives haue wee had  
in thys Realme, that haue not  
only tourned their heartes fro  
the rules of obedience, but also  
haue tourned their hearts from  
y<sup>e</sup> sincere fayth of the uniuersal &  
Catho-

Gene. xix

of obedience.

Catholycke churche of christ,  
& from the true vnderstanding  
of hys worde.

Haue we not also hadde a-  
monge vs, Chare, Dathan and  
Abiram, whiche dysobedient-  
tlye haue gathered theyn selfes  
together agaynste Moyses and  
Aron, taking vpon the, to bring  
in to the churche of God a newe  
deuised seruic of god, newly in-  
ueted of the selues, instructinge  
the multitude to dispise and for-  
sake their trewe Moyses and A-  
ron, and to folowe them as sent  
of God to teache: O unhappy  
and Cursed dyscyples of Anty-  
christ how haue you bewitched  
þ people of this worthy realme  
þ many of vs (to conforme their  
heresies) had rather at this day  
burne and dye wyth the dyuill,  
then to ryse wyth Moyses and  
Iuge wyth Christe. Hearc some  
wyll

question.

obedience.

wil aske what is meaneid by our  
forsaking Moyses, I answeire, þ <sup>answeire</sup>  
our forsakinge of Moyses, was  
when we (by the false perswasio  
of Choz, Dathā, and Abiram,  
disobediently fell from our mo-  
ther stay & cousteller of our faith  
the Churche of Rome, & so were  
deuided frō þ flocke & vnitie of þ  
Catholyke church of god, & our  
forsakyng oꝝ puttinge Jarō to  
silence was when oure faythful  
and obedient bishops were per-  
secuted and imp̄isoned for the  
Catholike faithe, as was the  
good Bishop Athanasius amōg  
the Ariens, whiche was of the  
most persecuted for hys constant  
fayth, if we therfore wil marke  
what enormities folowed af-  
ter oure forsakinge the Aposto-  
lyke churche of Rome, we shall  
 finde so manye in number of the  
as before hath not bene seen,

C. i. and

The pathe

and namely among those of the Clergye. For did not oure newe holye Bishoppes marrye horishe wiues, I had almost said other mes wiues, did they not besides turne godly fastinges to riotous feastinges: & deuoute praier to leunde pratling, calyng chaste men Sodomites, & turned obediēce to unlaweful lybertie, and then unlaweful liberty brought forth Rebellion, even in the beginning of al euel: In þ time of king Henry of famous memory. Also in þ time of king Edward the sixte, what disobedience of lawes: what rebellion, what Sedicion was in this Realme, we all do knowe. And it folowed, þ when god had take frō vs the worthy younge kyng, dyd not unlawfull libertye disobediently devise, woorke, and goo aboute moste traytrously, to destroye & take

Edward  
the. vi.

Rebellion  
agaynst  
the grene.

obedience.

take awaye the ryght titell and  
enterest whiche oure vertuous  
Quene Mary, moste iustly had  
to the princely kingdom of this  
her realme, but God who hatcheth  
the proude & presumteous, my-  
raculoulye gaue them in to the  
handes of her hyghnes, and her  
grace for that victory had, pray-  
fed God and sayd with Davyd:  
oure Lord is my helper and his  
mightye arme hath exalted me. Psa. xcvii.

The immediatly afterward her  
highnes as the humble hande-  
maid of God, sowght for Moy-  
ses the chefe seruant of the ser-  
uantes of God in earth, & dely-  
uered Iron forth of prison. And  
also opened the mouthes of hym  
and them which before were clo-  
sed together by sharpe & blud-  
die lawes, & steyghtly commaun-  
dyng them, to open and declare  
vnto her people, the trecherie,  
101164

E.ii.

craft

Another  
Rebellion

The pathē  
craft, and falshod of those deceit  
ful preachers, which had seduced  
and led her people from faith to  
infidelitie, from vertue to vice,  
and from a godly vnicie to sedici  
ous rebellyon. But whē the im  
patient children of disobediece,  
heard that theyz bancketing ca  
bles, with theyz newe inuented  
religion and straunge seruinge  
of god, shuld vanish & fal down,  
they could no lēger tary, but as  
the fyre breaketh forthe of the  
furnes, semblably blustering &  
fretting, proudly came with ba  
niers displaide againste the loz  
des annoynted their dread suffe  
rayne lady, who before they had  
seen and knownen to be brought  
to this princely kingdome ewyn  
by great miracle & high prouis  
cence of god onelye, and not by  
denc of swerd, and onely by god  
ly wisedome, & not by worldlye  
policie

of obediencie,

polycie had þ victory of her en-  
nies, which had ben to thē a suf-  
ficient example. As longe ther-  
fore as we wer within the good-  
ly fold of obediencie, to our mo-  
ther the catholyke churche, we  
like obediēt subiectes, quietly o-  
beyed the lawes and ordynaunc-  
es of our princes. Thus as you  
haue heard as wel by diuers ex-  
amples of holy Scripturies, as  
in this our present tyme, howe  
god leueth not unpunished any  
one which to his will and com-  
maudement is not obediēte, &  
also as ye haue heard of the fall  
of thē, so must we understande  
of our fal fro the knitte of Chry-  
stes church. It is necessary ther-  
fore sū thinge to speke of þ holie  
fathers, which walked i a most  
parfit order of obediēce, as first  
in the time of the lawe of nature  
we do reade þ Abrahā among þ  
C. iii. Hebrewes

The p[ri]est  
eb[ri]ues for his great vertue was  
reuerenced, obeyed & had in gret  
honour: and Abraham also, ha-  
ving then no prescribed law, ho-  
noured Melchisedecke not that  
he was so commaunded of god,  
But that nature led by grace  
stirred and prouoked him to ho-  
noure the saide Melchisedech,  
whō God had called to hygh ac-  
toritie, and Abram also of his  
owne free wyl dyd geue unto  
Melchisedech, þ seruant of god,  
the tenth part of that spoile whi-  
che he had gotten in his victorie  
against the kinges. Which wyl  
was accempted to hym a lawe,  
and wrought that worke in him  
by grace. Abraham being yet free  
and not vnder the law, did shew  
vnto vs a great example of our  
obedience, in obseruyng of the  
law, whiche as then was neþher

of obediencē.

maunded nor yet written: but  
onely by goddes singuler grace  
inspired in the hearte of man.

Then it folowed that when the  
tyme was come that the holye Exod. xi. 1.  
xliii.  
Prophet Moyses was comman-  
ded by god to bryng forth of the  
lande of Egyp特 hys peculier peo-  
ple, and after the lawe was ge-  
uen, he led and gouerned them:  
and also after the lawe receyued  
they were gouerned, without a  
kyng, vntyll the time of Samu-  
el the Prophet, In whose tyme  
the people beeyng desierous to  
be lyke vnto the Gentylles, cal-  
led vnto Samuell and sayde: let  
vs haue a kyng that he maie go  
before vs to battayle. Samuell  
this heryng thein wente to oure 1. Sa. viii.  
L D R D E and sayde: Lorde  
thy people cryeth vpon me too  
haue a kyng, and God sayde to  
Samuell

The path

Samuel heare the voice of the people in all that they saye vnto the, for they which are desirous to haue a kinge, haue not caste thee away, but me, that I shold not reigne ouer them, but this thou shalte say vnto them, that they, there wyes, sonnes and daughters, menservantes and wommen seruaentes, ore, asse, and all other theyz goodes and cattels shall bee at their kinges will and commaundemente.

And Samuell dyd speake vnto the people as G D hadde

*4.* Samuel commaunded hym, and chose them a kyng oute of the house of Cis, whose name was Saul. And Samuel before the whole multytude, called hym the Lordes annoyncted, beecause he was made holy vnto the Lord. Here is to bee noted, gentle reader

of obedience.

reader, the greate loue and kyndnesse that God had to his people to kepe them in awe and feare, and howe mercifullie he did shew unto them by the mouth of hys Prophete yf necessitie required to serue for a common welth their king according to god hys appoyntement by hys **S**criptures whom he had ordyned to be their head and governour. For as every one body hath one head whiche by witte and reason gouerneth the hole partes of the same bodye: so **G****D** gane unto hys people beyng but one whole bodye a head to rule and gouerne them as one bodye, and that they as particular partes of one bodye and members to one heade shoulde bee gouerned by that

The pathe

that heade, in case lyke: So god  
gauē them a kinge to bee they  
heade to reygne ouer them, and  
that they as obedient subiectes  
should truely serue & obey him:  
For it is written: throughe me  
kinges do raygne, throughe me  
Councellers make iuste lawes,  
and throughe me princes beare  
rule, and iudges of the earth ex-  
ecute iudgement.

Who therefore that wyll call to  
mynde the noble hystoryes of  
princes, and also haue in mem-  
rye the famous tyme of they  
regimente, and the prosperous  
estate of the weale publicke, it  
is necessarye for him fyrt to be-  
hold the order that god almighty  
hath put generally in al hys  
creatures, and most chieflie to  
the estate of makinde, for whose  
sle, all other creatures, as I  
haue

of obedience.

haue sayed, were ordayned of  
god. And like as in the inferioz  
creatures, there are diuers pro-  
perties of natures, wherby one  
excelleth another, so in man like-  
wise appereth that God geueth  
not vnto euery one lyke gyftes  
of grace or nature: but to some  
more to some les, as it liketh his  
high deuine maiestie. It is ther-  
fore of a conuenient, & according-  
hnto reaso, y like as one excel-  
let hanother, so shoulde y estate of  
y person be auaficed in degre, or  
place to the aduaancement or ex-  
cellency of y common weale. For  
like as y angels be highest exal-  
ted in glory, & as in this world  
they whiche excel or surmount in  
vertue & vnderstanding are cal-  
led to high honour, by gods pro-  
vidence: so god hath appointed  
here, kinges and maiistrates,

hnto

The parhe

Unto whom he hath geue aucto-  
rite to rule & gouerne the weale  
publike, forasmuch as the said  
persons excellig in knowledge  
whereby other be gouerned: be  
ministers for the only profit &  
commodity of them which haue  
not like auctorite oughte to be  
set in a more high place then the  
resyde wher they may be & al-  
so be seen, that by the beames of  
their excellēt wit & vertue shew-  
ed thorough þ glasse of auctor-  
ite other þ inferiōrs may be di-  
rected to þ way of al vertue & o-  
bedience amōg which inferiōrs  
also behoueth for to be a dispisy-  
yon & order of reuerence & spe-  
cially to kinges wherof pcedeth  
þ dew obediēce amōg subiectes  
For this, wher al shinges be to  
men, ther lacketh good order, &  
wher order lacketh, there isnes  
ther reuerence nor yet dewe or  
hſible obediēce, & wher is no

of obedience.

true obedience there al thynges  
is odious, & uncomelye, so þ in  
euery thyng an order is to bee  
obserued and had: for wþout  
deþre order may nothing be sta-  
ble or long parmanent. And also  
it maye not bee called a due or-  
der unlesse it contayne in his de-  
grees high & also base according  
vnto þ merite or estimacyon of  
the thinges þ is ordeined. for as  
good order is þ septer of euery  
kyngdom, so is the obedyence of  
subiectes þ assured seate or place  
of þrices. What shal I nedehere  
to resite for exþple þ noble histo-  
ries of the pagat þrices whose  
subiectes as we may read were  
so obediet þ what soeuer lawes  
proclamaciōs or other ordinan-  
ces by thē set forth ordeined or  
deuised were of thē most obediet  
ly obserued and kepte, and not  
onely for feare & rigoure of the  
lawes then, but also and moste

Augustus  
vespiciens  
us, Ancone  
marcus  
piscator.

The pathe  
singlary of loue, and for those vertues which they dyd perceyue &  
know to be in theyz kinges and  
maiestrates. And in case this o-  
bedyence among the pagant peo-  
ple, came of loue and for vertue  
sake only, and not by the rygoze  
of the law, what iust cause haue  
we then nowe in England to be  
more crew obedyente subiectes  
vnto oure moste vertuous kinge  
& Quene, whose vertues ar not  
hid, but do shyne as a lyght and  
example to al the wozld & whose  
loue towardes vs their subiec-  
tes is such, that it is heuynes to  
eyther of them, to heare that the  
leaste of vs shoulde peryshe.  
It is therfore necessary yf wee  
wil be called Christieng, yf than  
we be not woxsser then the hereth  
or pagantes, whom nature mo-  
ued to be obedient: & otherwyse

we

of obedience.

we Christians are of god com-  
maunded, and by nature moued  
also, to obeye our king & maie-  
strates. For he moste certeyne  
sayeth vnto vs: yf ye loue me do  
al that I commaund you. This  
loue and obediēce that god here  
commaundeth vs to haue, hath  
ben of vs neglected by the false  
entisementes of the late Critical  
libertines. Sainct Paule ther-  
fore warneth vs of the, saying:  
lette no man deceiue you with  
batne wordes, for the indignati-  
on of god commeth vpon all dis-  
obedient children. For like as y  
woulfe sucketh the bloude of  
lambes, so likewise disobediece  
deuoureth the state of euery co-  
mon weale. Let euery subiecte  
therfore according to the minde  
of Saincte Paule, submit hym  
selfe vnto the auctoritie of the  
higher

Ephe. 1.

The pathe

higher powers, for there is no power but of god onely. Whose euer therfore resisteth þ power he resisteth the ordinaunce of god and he þ resisteth the ordinaunce of god, striueth against god, and

i. Peter, ii.

Ro. xxviii.

saint Peter also doth saye submit your selues vnto the Kynge as vnto your chiese gouernour, and also vnto them that are sent of him for the punishment of euil doers, for so is the wil of God. as we haue eraumple of kyng David who being persecuted of kyng Saule neuer resisted neyther vsed any force or violence against hym, but was to him obedient as to hys liege lord and kyng, and therfore our Lord sayeth by the mouth of his holy prophete, I wyl bryng forth unto David, my seruant, þ brauche of righteousnesse. Let vs therfore

.100.

The path

forē, good contreman, folowē  
the examples of Dauid, Abrahā  
and Job, with other the obedi-  
ent seruauntes of God, as here  
of late we haue folowed the euil  
examples of the childzen of dis-  
obedience to the great displeasure  
of almighty god, and despised al  
thinges þ were good, although  
we haue many speciall graces  
by the receiuing of the Sacra-  
mētes of the Churche: yet there  
hath ben among vs that hath re-  
fected the holesome and comfoz-  
table Sacramente of confessiō,  
not considering the benefites þ  
we receyue by it whiche God  
had ordayned in his church, as-  
suring vs therby, to receyue the  
forgouenes of stanes. For christ  
oure saviour speaking vnto hys  
ministers of his Churche, saith Mat. xvi  
in this wise: whose synnes ye

D. i. remit

of obedience.

**Mat. xvi.** remitte shall bee remitted: And whose sinnes ye retayne shall be retained. And thereforee the psal  
**John. vii.** mist swetely singeth.  
**Psa. lvi.**

¶ Lord I haue receaued thy mercye in the myddest of thy Churche, here some obiection of oure Swenglians wyll saye vnto me that then G O D cannot forzeue synne but with the consente and auctoritee of his Churche. To that I may aunswere, that G O D canne of hys absolute auctoritie, but he hath ordyned thys Sacramente to bee applied to manne that he myghte bee ordered at the Mynsters hande by goddes woord, and receyue hole-some counsell: for God coulde haue instructed Paule goyng to Damasco and not to haue sent

The path

sente hym to holye Ananias,  
but G O D woulde not dooe  
so, but lente hym to Ananyas,  
not for any variablenesse that  
was in G O D, but that god  
woulde that Paule whom he  
then hadde called to be a min-  
ister of hys Churche shoulde  
there bee knowen, that G O D  
hadde lefte powre and auctor-  
tie in hys Churche, and that  
the holye ghoste shoulde bee  
geuen to all people by layinge  
on of handes by the holye fa-  
thers and ministers of Christes  
Church, for as C H R I S T  
hadde made thys promyse to  
hys Churche befoore he cal-  
led Paul, so he performinge the

Actes,15.

D.ii. same

of obedience.

same promyse before made vnto his churche, saynte Paule to Ananias , at whose handes he receaued baptisme and the holi-ghost :and by the same promyse and auctoritie do we receaue in the church of god,at the handes of his mynsters , the forgeue-nes of our sinnes.

John.ii.

Actes.ii.

And saynte Paule also spea-  
kinge to the holy fathers at E-  
phesus , saide vnto them, take  
hede vnto your selues, and to al  
the stocke, amonge whome the  
holye gost hathe made you ouer-  
seers, to rule y churche & flocke  
of god, the whiche he hath pur-  
chased with his bloud. Marke  
here, good countremen, how er-  
nestly saynt Paule speaketh of  
the auctoritie of the church, cal-  
ling them ouperseers and rulers  
of the company and faythefull,  
which christe hath purchased w

The path.

his bloud: & furthermore, I am  
sure saith saint Paule, of this,  
that after my departinge shall  
greuous wolues enter in amōg  
you, not sparinge the flocke, and  
also of youre owne selues shall  
menne aryle, speaking peruerse  
thinges to drawe disciples after  
them. Haue not good contremē  
the like Wolues entred among  
vs in this realme: Grafting in  
the vyneyard of our lord, thoz-  
nes and bzbambles, & also draw-  
ing chris̄tes members from the  
true obedience and discipline of  
their mother þ catholike church  
As of late manye hath rySEN a-  
monge vs in this realme, and  
especially that presumpteous he-  
retike John Vale, who hath ta-  
ken no smale trauaile to hinder  
through his abhominable here-  
sies, the glory of Chris̄tes gos-  
pel. Vale.

of obediencē.

pel. As it doth appeare by diuers  
and sundry bokes by him made,  
and speciallye in his boke intituled  
the vocacion of John Ball e,  
to þ bishoprike of Ossery where  
he not a little triumpheth of hys  
daungerous trauailes whiche  
he had in the same, not shaming  
to compare himselfe with holy  
sainte Paul in troubles, in la-  
bours, in perill of shipe wzacke,  
in perill of the sea, in perill of  
false brethre, in peril of pirates,  
robbers and murtherers. Thus  
whilst he is comparing himself  
with the holy Apostle lyke a  
mad harehead begynneth to say  
why shoulde I shrinke or bee a  
chained to boste as the Apostle  
hath: who as it appereth in the  
seconde to the Corinthians (sai-  
eth he) dyd boste of hys labours  
perils and troubles in the gos-  
pell

The path.

pell. And the lyke laboure and  
perilles had I in my Jorneye  
with no lesse trouble then he  
had from Jerusalem to Rome,  
sauing that sayeth he we loste  
not our ship, and in the .vii. lese  
and on the leste syde he sayeth,  
I wryhte not this for that I  
would receiue prayse hereof,  
But that I haue done it also to  
declare my most earnest reioice  
in the same god, which by grace  
hath called me, by persecucion  
hath tried me, and of fauoure  
hath most woderfully deliuered  
me. Here Frier Bale beginneth  
crafteyly to perswade with the  
poore Christians that GOD  
hath deliuered him frō peril of  
death by miracle as though he  
were called of god in these daies  
to set vp a light in his churche:

D.iii. but

of obedience.

but as that notable heretyke cerinthus did labour to put oute of the Charche of God the true lyght of the gospell in the time of the holy apostle Saint John so doth that shameles freer laboure and trauaile all that he may, lyke a false disciple, so put forth himselfe & to tread downe in these our dayes the true light of the gospell wherefore freer Bale where you saye that god woderfully hath deliuered you we Christiens would that you did vnderstande that we take your deliuerance from perils of your enemyes to be lyke as the common barratours doe stande by the highe waye syde to take and rob the true manne of hys goodes and after doth flee from towne to towne to saue themselfues, So doe we well vnderstande

The pathe

stande you to be a notable here-  
like a postata and runagate  
whereby you are compelled of  
necessite to runne with þ thefe  
or murtherer frō Cittie to Cittie  
and from contrie to contrie for  
the assuraunce of your lyfe, but  
ondoubtedly If you had been as  
you saye a true disciple of Christ  
and as felow lyke with Sanct  
Paule as you wryght your self  
to be, when you by chaunce of  
wether were dryuen into Do-  
uer rode woulde lyke as Paule  
did at Philippus haue set youre  
fote on lande & preached Christ  
but contrary wyse as you haue  
writte in the xl. lefe of your boke  
and on the lefte syde you were  
more desirous to sette youre  
hande to a bill of syfty poundes  
more thē you were able to pay  
to that ende you myghte be set  
on

Actes. xvi.

of obediencē.

on lande in flaunders, for that  
ye might haue spedye trauayle  
to the rest of your viperous bre-  
thren in Germany, wheras ye  
saye you wer receaued with as  
muche reioyce of your myracu-  
lus deliueraunce (as you terme  
it) as was saint Paule at Apis-  
phorum of the Catholycke and  
christē brethren, thus this mad  
frantike fryer Bale in the myd-  
dest of his proude bostinges, &  
praising him selfe, dothe saye.  
If Elias, that wether dren  
runnagate remayne nowe in a  
fozen lande, I pray thee gentyll  
reader marke here, how he hit-  
teth here the nayle on the head,  
& of a false lying frier is becom  
in this one point a true tale-tel-  
ler, naming him selfe Elias, w  
this addiscion, that wether dren  
uen

The pathē

uen runnagates, so hathe he  
brought hymselfe from the fel-  
lowship of saint Paule to be as  
he is, a runnagate, and fel-  
lowe with the vnplacable ene-  
mies of Christes Churche, and  
companion with Cerinthus the  
enemye of trueth. And in the  
conclusyon of hys Wooke the  
xliii. leafe and on the lefte syde  
also, he hathe divers compary-  
sones, betwene the prophetes,  
apostles, and the Churche of  
Englande, and these are hys  
woordes. What shall I saye  
more: John Baptiste is nowe  
derided in the prison, and Jesus  
the sonne of God is grenned at  
vpon the crosse, but contrarie  
wyse in Englande, mayster  
Bale, John baptiste is now deli-  
vered forth of pryon. And Je-  
sus

of obediencie.

Jesus the sonne of god is truely  
worshipped vpon the crose, and  
moreouer he sayeth: Paule in Al  
thens is hissed at, the pooze apo-  
stles are slyly laughed to scorne  
But nowe in Englaunde praised  
be our lord Jesus Christ, Paule  
is truely preached, & the Apost-  
les receaue theyz dew honoure,  
and last of al he saith, John the  
sonne of zebede is sent into Pa-  
thinos, whiles Cerinthus, Me-  
nander, and Hebion play the he-  
retikes at home. But otherwise  
I say, John zebed is now recea-  
ued forth of Pathinos into Eng-  
land, and Cerinthus, Menander  
and Hebyon, who triumphed in  
Englaunde while John was in  
Pathinos, are nowe fledde into  
Germany to play the prophete  
of heretikes there. The reste of  
Wales trachery I will omit at  
this

The Bath

this time & returne to my mat-  
ter. Saint John speakeinge of  
the notable heritike Cerinthus  
doe h saye to his disciples , be-  
ware that you bath not your sel-  
ues in bathes, wherin Cerinthus  
the enemy of truth hath wa-  
shed himselfe, lest by the you be  
infected with his vntruth, it is  
good for vs therfore (good coun-  
tryme) that we whom god now  
hathe called from the bathes of  
Cerinthus, do run with all our  
minde, and with al ourt heart, in  
to the lap of oure mother the ca-  
tholike churche , who with her  
sweete bathes wil wash & clese  
vs from al these wicked errors  
whiche we haue learned of this  
wicked church of Sathan, and  
then shal we receue such heuely  
moysture as shal bring forth in  
vs unmouable obediencie, saint

Paule

of obediencē.

Paule sayeth, vnhappye is that  
grounde and nerest to the curse  
of God, whiche when it recea-  
ueth heauenly moystures, doth  
bringe forthe none other thinge  
but thornes and wedes:there-  
fore to auoide this great thre-  
ninge of Haynt Paule, let vs þ  
now are called by gods deuyne  
grace, learn of Christ to be obe-  
dient, who suffred for vs, leuig  
vs an example þ we shoulde fo-  
lowe his steppes, in whom was  
no sinne, he was obediēt to Ia-  
se ph his supposed father, and to  
Mary hys naturall mother, he  
also who was king of al, obe-  
diently payed tribute to Cesar for  
him & Peter. Also this most ab-  
solute or ground of all vertues,  
gaue unto vs one notable exam-  
ple of obediencē, at the time of  
his passion, what tyme he suf-  
fered

The Path

ferred the Jewes to beate, and  
scourge him, and specially whē  
he was brought before the wic-  
ked Judge Pilate, who said vñ  
to him: knowest thou not that I  
haue power to crucifie thee: and  
haue power also to lose thee?  
Christe our saviour mekely an-  
swered and sayd: thou couldest  
not haue power at all againste  
me except it were geuen the frō  
aboue. Therfore S. Paul doth  
say, ther is no power but of god  
the people that be are ordayneid  
of god, & who that is of god wil  
obey the power and ordinaunc-  
ies of god, as christ here for our  
example was obediēt vnto Py-  
late, whose power was of god,  
and yet he was a wycked iudge  
much more we christiās hauing  
thys example of oure sauyoure  
christ ought of our boūdē dutiēs  
to

John ix.

of obediencie.

to be obedient to our most vertuous King, Quene, and maistrates, euen as Sainct Paule sayeth for conscience sake and also for Christes sake, who for vs became lyke vnto men and was founde in his apparel as a man he humbled himselfe and became obedient vnto the death, euen the death of the crosse, Let vs therfore good contremen folowyng the example of Chryste put from vs our wilfull disobedience wherein we haue obstinately continued along tyme, by the perswacion of a rable of pernicious heretikes, & heare what Saincte Paule sayeth. In the latter daies some shal goe from the true faith of Christes church and shal geue hede to the spirite of errour, and to the teachinge of the devil & his apostles, & in another

Ephe. vi.

Philip. ii.

1. timo. iii.

2. timo. iii.

The Path

another place he sayth also, that  
before the comminge of Ante- it. The. ii.  
christ there shalbe a notable dis-  
centio, and departing from the  
fayth of the catholycke churche,  
throught disobedience, and is it  
not euен so now with vs: what  
an notable dyscencion, hathe bene  
in this Churche of Englande,  
what departinge from the true  
fayth of the knowen churche of  
God, what sectes, what diuer-  
sittie of opinions is yet amonge  
vs: For that we will not heare  
the voice of god, nor our mother  
the catholicke churche, but styll  
wyll runne after diuelysh Pro-  
phetes of that cursed or maling-  
naunt churche of Sathan, who  
dyd pretende as it did apere vn-  
to the symple and vnlearned, a-  
special fauour vnto gods word,  
colouryng and payntyng their

E.i.

Herc

The path

heresies, with the swete sentences of the Scripture peruerely understanded leading vs thereby to euerlasting dampnacion. Let vs therfore pray with the Prophet, and saye : Lorde turne thou vs to the, and then shal we be turned. And vndoughteles shalbe opened vnto vs, the abomination of their false and cursed preachinges who did repute the selues to be the church catholycke condēpning al other good & verteous men, that wer of the vnyuersal and knownen churche of god, not to be of the church of god, as did the Nouacions in Rome, the Acryens in Grece, & the donatistes in Africke. And now in our time the Luterians and Swynghians in England: Further more if there were no Scriptures, as there are plente,

The falle  
of the H  
eretiques.

of obedience.

tie, to perswade vs y these oure  
Luterians and Swinglians,  
were not the true disciples and  
followers of Christ, yet the my-  
raculus destruction and fall of  
them, wer a sufficient proufe vn-  
to vs, that they wer not of god:  
but the onelye disciples of Sa-  
than. For in what estimacion  
were they in this realme? How  
were they exalced and had in ho-  
noure: haue not their doctrine  
beae receaued and followed? I  
nede not much to speake therof,  
for it is not vnkownen to vs.  
What state they were in among  
vs, and how malciouslye they  
brought to pas, that the holye  
sacred temple, & house of pray-  
er (wherin god was of his faith-  
ful people) honored and serued,  
was so by the defaced and dis-  
guised, that of that sacred tem-  
ple

of obediencie.

ple, they made a Speluncke or  
denne of Heretykes. Also if we  
wolde not the inconstancie that  
was in them, & the variete of  
order that was in their religio,  
it were a notable testimony al-  
so that they wer not of god. To  
speake much of the end of them  
I wil not, but onely of that ex-  
ecrable man Cranmer, in which  
whē he vnder stod that he sholde  
die, hūbled hym selfe to the Ca-  
tholike church, and shewed him  
selfe to bee repentant, and sorry  
for his sedicious and euyll doc-  
trine, whiche he before hadde  
taught & set forth in this church  
of Englande. But what maner  
of repentaunce it was that he the  
had and howe he humbled hym  
selfe you shall here. In the.iii. of  
the Kinges we reade y Alchab  
when he heard the thonderinge  
ther,

The pathe

thretninges of god for his ydolatrie, for a tyme repented and humbled himselfe, and it contynued not longe: but that he did fall to his olde accustomed ydolatrie agayne, likewise Cranmer as I haue saide repented, & humbled himselfe to the Catholike church, & shortly after with Achab, returned to his shamefull heresies. Agayne Judas also repented that he had betrayed his master Christe, but the frutes of repentance followed not in him, and therfore Christ speaking of him saith: father al those which thou hast geuen me haue I kept and none of them is lost but the one childe of perdition, that the scripture might be fulfilled, Cranmer likewise repented his heresies, not simply and unfaynedly, but craftely & subtelly vnder the cloke of ypocrisy  
ha ving

Joh. xvi

The pathe

hauing a certaine trust therby to  
auoid present death the at hand  
wherefore good contremen as  
this wretched man haue chosen  
parte with Judas and Iacob,  
so doth his euill and miserable  
ende declare him to be a detesta-  
ble heretike and a disobediente  
member of Sathan, and foras-  
much also as we by him haue  
ben seduced and led into diuers  
and sondry errores, so is it moste  
necessary that we lyke obediēt  
subiectes and faythfull Christi-  
ans doe abhōze and detest hys  
henouse and vnsauery doctrine,  
remembryng alwayes that as  
by the disobedience of the firſte  
man Adam we were made the  
chilđren of wrath, so by the ob-  
dience of the ſeconde Adam whiche  
is Chryſt we are reconciled and  
made the chilđren of God, then

of obediencē.

as we disobediently hane fallen  
with Adam. Let vs obediently  
ryse with Chryſt who is oure  
lighte, waye, and doore whereby  
we must enter into the kingdom  
of heauē, and as we hauē heard  
by diuers examples of the scrip-  
tures that god hateth the chyl-  
dren of disobedience & punys-  
heth them with diuers and sun-  
dry plages, so he thretynng the  
and sayeth by the mouth of hys  
Prophete beholde I wil bryng  
vpon that realme, and vpon e-  
very cite in it al the plages that  
I haue deuised agaynst the for  
their disobedience obſtinacie &  
in a nother place he sayeth, cur-  
ſed be they that be not obedient  
vnto euerye commaundemente  
which I haue geue your fathers  
and Sancte Paule also thret-  
neth no les paynes then damna-

C. iii.

cion

The path.

cion to all resistors agaynste the generall and common auctorite of princes, forasmuch as they resist not man but god as beefore hath ben declared: and the holy Apostle Jude sayeth, woe be vnto them that hath perished in the obstinacie of Chor. Thus we haue heard howe god doth dyuerly punishe the disobediente children, and also howe highlye he is pleased with those whiche are obedient to his will and commandement and to whom and howe we ought to be obedyente we also haue heard, moreouer we haue heard what obedycence is, and where in it chesely consy steth, not onely as I haue sayed in auoinding rebellion or resistig agaynste the highe powers of kinges and maiestrates, but we must also auoide if we wyll bee called

obedience.

called þ childre of obediēce, our  
murmuring, grudging, writing  
& euel speaking of them. For it  
is wrytten, I give you blessing Deute. vii.  
1. reg. xv.  
saith our lord, that are obediet,  
and in a nother place he sayeth,  
obedience is better then sacry-  
fice. Furthermore we haue herd  
that good order is the assured  
seat and place of princes, and al  
so wheras good order by iustice  
is not maintained, ther the pub-  
like weale muste nedes decaye,  
wherfoze, wher as we through  
dysorder haue fallen from the fe-  
lowschip and unitie of al christi-  
anitie, let vs nowe with gladde  
heartes retourne agayne with  
the losse prodygall chylde, vnto  
our fathers house: that is to sai,  
to the obedience of our holy mo-  
ther the Catholike church: for  
as no man in the time of Noes  
floude

The pathe

floude whiche was not in the  
Arcke or shipp with Noe , es-  
caped death, euen so no man noz  
woman whiche is for the of the  
Arcke or shipp of our holy mother  
the Catholike churche , can be  
saued but shal die euerlastingly.

Thus to conclude we nowe  
knowinge our bounden dueties  
and obedience to our mother the  
catholike church, and to the com-  
mon auctoritie thereof. Let vs  
withal humblenes lyke obedy-  
ent subiectes earne to accom-  
plysh the same, and to auoyde al  
errours and deuylysh sedytyon,  
and thenne vndoubtedlie, god  
will smile on vs , as he dyd on  
our fathers his obediēt childre.  
Let vs also most heartely praye  
that god of his infinite goodnes  
and tender mercye, may worke  
his high pleasure & wil in oure  
moste

of obedience.

moste vertuous Quene, as he  
did in iust and good Hanna, the  
wyse of Elchana, who after  
greate instante prayer made,  
broughte forthe a sonne, which  
afterward reigned ouer the peo-  
ple of Israel, and iudged al-  
so the same for his time to  
the high pleasure of god  
almighty, vnto whom  
be al honor and glory  
for euer and euer.

Amen.

Finis.

# The copy of the Quenes Maiesties Letters Patentes.



Acry, by the grace of god,  
Quene of Englande.  
Fraunce, & Irelande &c.  
To al prynters of booke  
& to al other our officers  
ministers, & subiectes,  
these our letters patentes hearyng or se-  
ing, greeting. Know ye that we of our e-  
special grace & mere motion, haue gene  
& graunted, & by these presentes doe gene  
and graunt ful power, lise, autorite,  
& priuiledge vnto our welbeloued sub-  
iect John Wayland, Citezen & Scriv-  
noure of Londō. That he & his assignes  
only, and none other person or persons,  
shal from henceforth haue auctoritie, &  
liberty to print al & every such vusual pri-  
mers or Manuel of prayers, by whatso-  
ever other tytle þ same shall or maye be  
called whiche by vs, oure heyyes succe-  
sours, or by our clergy by our assēt shall  
be auctorished, setforthe, and devised soz  
to be vsed of all our loutinge Subiectes  
throughout all our real mes, and domi-  
nions, duringe the full time & terme of  
vii. yeres next ensuing the date of these  
oure

our letters Patentes. And farther that  
it shal not be lawful for any maner of o-  
ther person, or persones of our sayd sub-  
iectes, to Prynante, or to procure to be im-  
printed, any Prymer or manuel of pray-  
ers, by whatsoeuer title the same shal or  
maye be called, or set forth the dyringe the  
sayde terme, nor anye booke or booke,  
whiche the said John Wayland or hys  
assignes at his or their costes & charges  
shal first print, or set furthe, during the  
said terme of vii. yeares nexte ensuinge  
the printing of the same booke or booke,  
vpon payne of forfaiture & confisacion  
of the same prymers, Manuall of pray-  
ers, and booke to the vse of vs & oure  
successours. Wherefore we wyl and com-  
maund al you our printers, & other our  
subiectes, that you noz any of you do pre-  
sume, procure, or attempt to print or set  
furthe any maner Prysmer, manuall of  
prayers, booke, or booke, whiche the said  
John Wayland or his assignes shal first  
print, duringe the time of this our Prys-  
milege, and licence, vpon payne of forfa-  
ture & confisacion of the same prymers  
Manuall of prayers, & booke as aforesaid.  
And as ye tender our pleasure, and  
wyl auoyd the contrary. In witnes wher  
of we haue caused these our letters to be  
made patentes. witness our self at west  
minster the xxiiii. day of Octobre in the  
yrsse yeaire of our raygne.

**C**Imprinted at London, in  
Flete street at the signe of the  
Sonne ouer against the  
Conduite by John  
Waylande.

**Cum priuilegio pat septentium.**

Fautes escaped in the pryntryng  
In A the vi side for soue reede  
Souverayne  
In A the vii side for wall reede  
weale In A the last side reede  
eres for eyes In B the vii side  
for euell reede dwell D the iiiii  
side for laynte reede sente D the  
xv side for pepell reede powers

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